Machine Translated by Google

Rashi on Hosea
Rashi on Hosea merged

https://www.sefaria.org/Rashi_on_Hosea
This file contains merged sections from the following text versions:
-Sefaria vocalized edition
-http://sefaria.org

Rashi on Hosea

Chapter 1

Verse 1

The word of the Lord that came to Hoshea the son of Beeri in the days of Uzziah, and Jotham and Gou. Four kings of the tribe of Judah were oppressed in their days, whose lives were two years in all. Therefore they said: Woe to the rabbis who bury their dead in their tombs. (Pesachim 57:2)

And in the days of Jeroboam the son of Joash, of the sons of Jehu, and he also reigned with Uzziah and Jotham, except that he was remembered for his righteousness with the righteous, according to the one who did not allow evil to be spoken against Amos, as is explained in the Passover in the chapter on the woman (ibid.), where it is said (Amos 7:10): "And Amaziah and Gomer sent a strong band against you, Amos." "Wogo"

Verse 2

(The word of God began with Hosea. Many of his followers said it began with the four prophets who prophesied) In those days, Hosea was a busy and troubled man. Isaiah prophesied that it was said (Isaiah 6:4) "And the pillars of the thresholds shall be moved" and finished, and it was the day that Uzziah was touched, who was gathered to the temple, that the elders shook him to burn him and the elders to swallow him as a punishment for the assembly of Korah, who were among them, devoured and burned. In Amos it was said that two years before it was said in him (Micah 1:1) "In the days of Jotham there was a tumult, and Hosea was first of all, and Micah was last of all, Ahaz and Hezekiah." And it is not said in it, "Uzziah." And the simplicity of the call is the beginning of a word that the Holy One, blessed be He, spoke. He said with Hosea, "So it is."

He took a wife of harlots. His followers said as they had heard, according to what he said about Israel, the caliph of the nation: "Another, as it is explained in Pesach, the wife's genitals" (Pesachim 57:1).

And the children of whores. You will bear children who will be the offspring of whoredom, and Jonathan will interpret them as "I will prophesy against the house of the wicked." And the saying is taken here as a tongue for 'learning' (Proverbs 4:2), from them: to return in return: because a
harlot will be a prostitute. The tongue of the Lord is

Verse 3

Note that all Gomerin is Gomer. The rabbis said (Pesachim 57:12): Thus is the name of this place.

And he shall be a servant to her. And Jonathan shall translate: It is finished, that if they turn from their way, their iniquity shall be finished, and if they turn not, it shall be as a fig tree (Isaiah 34:4). And he shall be proud
and have children, "And they shall be a servant to the servants of the Lord, and a servant to the Lord" (Targum Jonathan)

Verse 4

He called his name Jezreel. "My name is Shuhamon of Bedaria" (Jonathan's translation), he prophesied about them that they would be found: and they would be
scattered in the land of the blood of Jezreel. As he translated it, the blood of the house of Ahab, whom Jehovah killed in Jezreel (2 Kings 9:21- and they served a stranger worship to you) because they served Baal and

I will be up to you, and the Lord will be with you. I will be with you. I will be with you. I

Machine Translated by Google

Verse 6

:I will not add more, I will have mercy. To have mercy
:If I bear a burden for them. I will divide to them the portion of their cup and their work, as it is said, "And he bore a burden" (Genesis 33:33).

Verse 7

And the house of Judah will be merciful. After you have restored the kingdoms of Israel, from which the ten tribes were: the house of Judah, in all its mercy, from its strength to its righteousness.

Verse 8

And he was rewarded without mercy. According to my translation, and his sign was among the servants of the stars and the fortunes: that they would find a name and be
proud and have a son. "And they went and served him, and served him, and served him with honor" (Targum Jonathan), and according to my translation: as they heard him

Chapter 2

Verse 1

And it was a book. What is the matter of forgiveness and mercy, expressed in one word? And the rabbis interpreted it in Pesach (Pesachim 57:2): The rabbi, realizing that he had sinned by saying “replace them,” stood up and asked for mercy for them. And in the book of Debbi Rav, the parashah “And Israel dwelt in the wilderness” (Numbers 25:1) is interpreted: Rabbi
M"Because – Saying, “Six horsemen, one to another, and one far from another, as far as the east is from the west, are not my people.” And
Ass you are Israel like the waves of the sea." What is the meaning of this shadow? A parable to King Shekah “there was a count of my sons on his wife, and he sent after the scribe to come and write it down for her. Until the scribe came, the king ran to his wife. The king said: "Is it possible that this scribe will come out of this place divided?" When he said that his heart was divided and he wondered, saying, "Why did he send after me?" He said: "Come and write to her that I am bound to her as a letter." And to me, it is as simple as this: "Because you are not my people, and I am not yours" – I will show myself as if I were yours, and there you will turn back to your heart to return to me, just as you were and were revealed among the nations, and even there you will multiply and flourish, and Moses returned (Deuteronomy 30:1): "And you shall turn back to your heart in all things The nations which you have rejected, and the people of Israel, which the Lord your God has said, "By the hand of Israel, the Lord your God will give you your captivity and your people" (Deuteronomy 33:3). Here too: "And the children of Judah and the children of Judah were gathered together, and the people of Israel were gathered together" (Hosea 2:2)

Verse 2

:One head. David your king: How
great is the day. The gathering of their seed

Verse 3

:Say to your brothers, my people. As translated: "Be kind to my light, and I will show you mercy when I dwell in it."

Verse 4

:They quarreled among you. In your present church, which is there for generations to come from among
its members. The way of the adulterers that is practiced among their brothers, and Jonathan interpreted: "And the priest of her sin: from among her children."

Verse 5

The day of birth. As the day I found her in Egypt, as it is explained in Ezekiel (Ezekiel 16:4-5): "And you shall bring forth your offspring, on the day you bring forth your offspring, you shall not cut off your hair... and you shall be cast out at the face of the field in the loathing of your soul: I shall not pity you: as in the
wilderness. Cuttings that I cut off for them in the wilderness, where "they shall be cut off and there they shall die" (in the wilderness) Hand: La(

Machine Translated by Google

:Vahmitya. "Vahktilina"

Verse 6

Verse 7

:Their assembly has defeated
their enemies. In the house of the Levites (Yonathan's translation) the wise men who teach them are afraid, ashamed before the people of the land. They say to them: Do not steal (Leviticus 19:11), and they steal. Do not borrow: with usury (Leviticus 25:37), and they borrow: after my beloved. In the ways of the wicked
(Shemot Rabba 40:4)

Verse 8

Behold, I am thine. To the tongue is a 'closure', as "the secret of his thorn" (Isaiah 5:5), "like the thorn of a sharp thorn" (Proverbs 15:19)

:Your path. Paths and paths that you walk.

Verse 9

And pursuit. From the weight of the tongue is a burden, as it is (Proverbs 12:11) "And he pursueth empty things," Purkazier: Balaam, as if to say, "You shall return after them, but shall not overtake them."
:Her lovers are from Egypt and Assyria, and she is not able to ask them for help.
And you asked. And she asked them.

Verse 10

: She does not know. She does not put her heart into it, and she pretends to be ignorant.
And I multiplied silver and gold for him. And they made him for Baal.

Verse 11

:In its time. At the time of the end of the fruit ripening:
and I was overshadowed. From
My veil and my veil, which were to cover her nakedness, all the "shadow" that the tongue originally raised and spread out, and it is said about him, "And God will save the house of your father" (Genesis 30:9), "That is all the wealth that he saved" (ibid.)

Verse 12

And no one will deliver her from my hand. Even the memory of their fathers is perfect (Shabbat 55:1)

Verse 13

Verse 14

:And I will put it. To the tongue
'desert' :I will give. As 'I will give'
:And I have made the forest. That the animals walk there and eat the fruits.

Verse 15

And I went up to her. Shekar Parwanut
The days of the Baals, which you will burn: they will always be there, and the tongue will be like that.
And you have finished. The tongue of 'Adi', like a whore who adorns herself with the call of adulterers :And it was established:
and it was completed. In the Arabic language it is an ornament.

Machine Translated by Google

Verse 16

Therefore, behold, I am her temptation. She is a temptation to her, a temptation to her, a temptation to her. And what is her temptation? In the exile that is to her like a desert and a wilderness, and there she will sit down to her heart, as it is good for her – and the wilderness will lead her: when she did my will from the time she rebelled against me (Hosea 2:9)

Verse 17

The vineyard. Jonathan taught the language of Parnassus and Manahig, and therefore "the way of the vineyard shall not be turned" (Job 24:18), and therefore "my vineyard I have not forsaken" (Song of Songs 1:6). Another thing: And I will lead her into the wilderness, the word was prophesied (Ezekiel 23:3) as it is said: "And I will bring them into the wilderness - into the wilderness of Sihon and Og, And in style G Ruth From the people's land, and I judged you there, as I judged your fathers, and I brought you into the tradition of the Lord. 5:6 (And my wealth and my goods are from among the rebellious and the wicked) (Rabbi Kahana's ruling 5:8); I will raise them up, and behold her vineyards and the deep of the wilderness, the deep of the wilderness, where there are wildernesses, where I will give her hope, that from the midst of those wildernesses she may give her heart to return to me. And she answered. To speak of 'dira', as in "the den of lions" (Nahum 2:12) :The days of her youth. She lived in Egypt for many days. And as in the day when her body and her soul cried out to me out of Egypt, out of the midst of her bondage and captivity, so also now

Verse 18

Call me my husband and my wife. Serve me with love and not with fear. My husband, the tongue of a woman and the love of youth are upon me. The tongue of the Lord is fear and reverence, and many have interpreted it (Pesachim 57:1; Ketubot 71:2): As a widow in her father's house, and not as a widow in her father's house.

Verse 19

And Israel will no longer remember the name of the Baals, or the Baals will not remember the name of Israel, saying that they are gods to them, or the name of the Baals will no longer be remembered, as it is said (Isaiah 2:18) "And the idols: a caliph shall be replaced."

Verse 20

With the beast of the field that has brought forth the evil one from the world, and therefore it is said (Isaiah 11:9): "He shall not hurt him, nor shall he destroy his body."

Verse 21

:In righteousness and judgment. That they may act with kindness and compassion. That they may come to you from me upon their hands. In Abraham we find it written (Genesis 18:19): "For I know him that he will command his people to do righteousness and justice," and as a reprobate, he gave his children grace and mercy from the beginning, as it is said (Deuteronomy 13:18): "And I will show you mercy," and "And the Lord your God will keep with you the covenant and the mercy" (Ibid. 17). Judgment from righteousness And the judge, as it is said (Amos 5:7): "Those who Lord gathered from them the merciful and the turn away from justice and righteousness to the land will be destroyed," but the compassionate, as it is said (Jeremiah 15:1): "For I have gathered My peace from this people, the merciful and the compassionate." And when they return to doing justice and judgment, as it is said (Isaiah 1:27): "Zion will be redeemed in judgment, and the body will be saved." The Most High will add mercy and grace to them, and will strengthen them with a crown for forty years, and will sit on their heads.

Verse 22

And I will bequeath you to me in faith. In the reward of the faith that you believed in exile in the assurance that was at the hands of my prophets (Mekhilta: In the sending and it was)

Verse 23

I will answer the heavens. To the rock of the gods from the good branch of the companions in Ma'mar, and there they will answer to the rock of water: on the earth

Machine Translated by Google

Verse 24

And they were gathered. :Jezreel. The exiles who were sown

Verse 25

They will be added to the land of Israel as many as the foreigners (Pesachim 57:2)

And you sowed it for me as a sower, to gather as much as Corinth, so

Chapter 3

Verse 1

Love of a neighbor. Love for the sake of the wife and love for him, and he is an adulterer under him, as the love of the Holy One, blessed be he: Israel, and there are prostitutes under him to other gods (Deuteronomy 31:16) A group of grapes. A group of comforters: wine-drinkers, lovers of getting drunk with their wine and not concerned with the Torah. And so: Note that they are mentioned elsewhere: "Those who drink wine with pitchers" (Amos 6:6).

Verse 2

And I will buy her for me. To speak of 'trade', in the Hebrew, as in (Genesis 55:5) "which I have bought for myself", and in my own mouths the waters are a river for selling for a price (Sotah 13:1; Khulin 22:1)

And the material of the goats and the meat of the goats. Jonathan explains: "And they shall practice in my day on the fifteenth day of the month of Nissan, fifteen shekels of silver, and they shall love the shekel of silver, atonement for their souls, and the saying of the Lord of hosts: Before me is the age of Aramoth, the cause of the sheep," as if to say, "I have not touched you with hard things for fifteen shekels of silver." In the Gematria of Nissan, and in the Papsikta (Pesikta Ravati 5:10), it is required: In the fifth and fifth days, the copper is three sa'a and the lead is half and the lead is two ar.

On the fifteenth of Nissan. And silver material – :material

Verse 3

Three, five. If there are fifty days between Passover and the Sabbath, on that day I gave them the Torah, and on that day I made them understand it (Hosea 2:15; Pesikta Darab Kahana 12:4)

–And I said to her, “You shall remain with me for many days.” Days – two, many.

"You shall not commit adultery, nor shall you have a wife for another man." (Exodus 20:3)

And I am yours too. "I am the Lord your God" (Exodus 22:2). And when he had made two accounts of five days, one at the end of the month of Homar and one at the end of the month of Lethe, as against the manna that came down to them at the end of the three days on the fifteenth day of Iyar, and from thence to the fifteenth day of the month of Sein of Lethe, on this day they came from the wilderness of Sinai in the first of the month of Sivan (Exodus 19:1). And in the mouth of the great man I found a word of righteousness, "And he bought me a body," I have made atonement with my blood for him who is against me with light blood: he who says with his soul against me, "If among sixty and above And the price of a bullock was fifteen shekels” (Leviticus 27:7). And the price of a male “from twenty years old and upward, even unto the age of sixty-five shekels” (Leviticus 27:3), and the redemption price was a bullock of bullocks, which was also fifty shekels of silver (Leviticus 27:16). And the price of a bullock of bullocks, the redemption price of a bullock, was a shekel of silver for thee. The sanctuary shekel was twenty-five shekels, the standard value from one month to five years was five shekels (Leviticus 27:6), and "from five years to twenty years old your value was twenty shekels" (Leviticus 27:5), that is, twenty-five. After all this debt, I said to her, "You will stay with me for many days." Do not serve other gods, for if you serve them many days they will dwell in your house, with no king, no prince, no sacrifice in the sanctuary in Judah, and no place of Baal in Samaria for the kings of Israel, and no ephod of Urim and Tomin, who tells them that they are lost, and no amulets, they are the images of those who are made at the appointed hour of the day. Thus, and they speak of God and declare things that are hidden. And so Jonathan translates, "And the ephod and the eloquence of the Lord."

Verse 4

Verse 5

Machine Translated by Google

.Another. The days of exile

And they sought the Lord's gift and body. Here is a quote from Rabbi Shimon ben Yochai: In the third generation of Israel, my sons will reside in the kingdoms of heaven, in the kingdoms of the house of David, as in the house of things that the sons of the sanctuary did not desire. Indeed, it is written (1 Kings 12:16): “What portion have we in David?” – as they say, “for the tabernacle of Israel” (ibid.) – – Israel until they You will call it "Your tent" but not "Your God", "See your house, David" (ibid.) to this is a good house for return and seek the sanctuary. Rabbi Shimon ben Manasseh said: There is no mention of the threefold: “After the children of Israel return and seek the Lord.” These are the kings. Heaven, "And David your king" - this is the house of the sanctuary, as it is said, "The mountain of the good, as they heard it, "And they feared the Lord and his goodness": this"

Chapter 4

Verse 1

Verse 2

.Ola and Kaash: Satisfied with lies

.Break out. Jonathan translates: "And the sons of the women of their brethren"

And blood touched blood. "Debtor upon debt, Musipin" (Targum Jonathan), and according to his hearing: "They broke through the wall and shed much blood, until the blood of this murderer touched the blood of his friend."

Verse 3

:You will mourn. You will be devastated, and the mourning will increase in her.

Joseph. "They will be reduced from before their debt" (Targum Jonathan), to the language of 'completeness', as in "Assop. Assip" (Jeremiah 8:13)

Verse 4

You shall not quarrel. You shall teach the prophets a truth that they shall not quarrel with you nor shall they fight against you, as it is said in Amos (Amos 7:10) who said, "In the days of Amaziah the priest of the house of El, you shall not prophesy against the house of Israel, nor shall you preach against the house of Isaac." And it was in the days of Jeroboam the son of Joash that Hoshea the Savior prophesied in his days.

And your people are like the priests who contend with you. "A sprout with a thousand" (Targum Jonathan), for the priests were the sons of Horah, as it is said: "They shall teach Jacob from your judgments" (Deuteronomy 33:10).

Verse 5

And you will be like the day and the night. "And you will be ashamed in the temple, and my prophets will be ashamed, and they will be like the babbling brook, and you will be astonied as those who are silent" (Targum Jonathan), and I will be ashamed as your trial: the prophets of your people. The prophets who are with you: and I will be like them. As "my people are like them" (Hosea 6:7), like a man who sits and is astonished and has no answer in his mouth

Verse 6

I will forget your children. Those who stood on Mount Sinai gave their children Arabs under their fathers to keep the Torah (Tanhuma, Vaygesh 2; Shochar Tov 8:4)

Verse 7

And they grew, so they continued to sin. As they sinned against the Hebrew tongue, so in number, so many, so many, so they sinned. As they multiplied: "As they answered them, so they multiplied" (Exodus 1:12), "They called them, so they went forth from before them" that the prophets recited to them to warn them, so they were abominable in all things. (Hosea 11:2) – From within them

: As they are, so they have sinned. To you, as their glory is, in the shame of Amir.

Machine Translated by Google

Verse 8

The sin of my people. All the 'sins' in the book of Deuteronomy are, according to Sheklan Dbokin, except for one (Micah 1:13) "The beginning of sins is the heart of Zion." The sins of my people will be eaten by those false prophets who said to them on high, "And even a prophet among your people will fail," they will become their priests in the mountains and eat what they were: priests seen To eat

And for the sins of Israel, the prophet himself will bear the guilt, and the prophet himself will be from Tzaphat, who will bring him wealth and sacrifices: for atonement.

Verse 9

And it shall be as the people as the priest. I will make the people equal to the reproach of my priests, who have profaned my sign from being their priest, and therefore I will profan the people by my servants the stars and the omens. Thus shall Jonathan smite them.

Verse 10

:And they will not break out. They will not raise sons.

Verse 11

:Fornication, wine, and inheritance. They are busy with them, taking their hearts away from me.

Verse 12

: He will ask in his own counsel. In a similitude that he made of wood he will tell it. He will listen to his words, for they say that the prophets of Baal are speaking in the name of a foreign god (1 Kings 18:19)

Verse 13

:Oak. A tree whose bark is white.

:Ella. Ulma Balaz, whose branches are many and whose shade is planted Therefore you shall be fed with their children. Because you are joined to a strange service, as the ancient judges of the nations did, and they are joined with you, and you are married to them, and your daughters who are born to you are of their daughters: behave as a believer and do not commit adultery, as Jonathan taught.

Verse 14

I will not command you over your children. It is better to test them in the bitter waters when you are fed with them. Why? For those who go to war with prostitutes, they shall be separated, and as if a man were not cleansed from the impurity of water, he should examine his wife carefully (Sota 2:2). Jonathan translated "help," as a "party," as if to say, "companion with you to drink wine." And Menachem comforted his friend, saying, "They put on their garments of separation" (Joel 1:17), which are hidden places of wine.

And a people that understandeth not shall be ashamed. For if ye give not your heart to understand, ye shall be ashamed to suffer affliction. :To be ashamed of the tongue is the trouble of the way, and to be weary of the evening, the Lord of hosts.

Verse 15

If you are a prostitute, Israel. The children of Judah will not learn your ways. To put it another way: If you are a prostitute, Israel, the children of Judah will not be pleased with you, and I will not be pleased with them, as if a prostitute were to be a prostitute.Do not blame Judah – as it is said to the Lord (Hosea 1:7): “But I will have mercy on the house of Judah.”

And they shall not come. The children of Judah shall not come to Gilgal, and the children of Judah shall not come to Gilgal, because there the ten tribes are subject to foreign labor, as it is said: "All their wickedness is in Gilgal" (Hosea 9:15), "In Gilgal the multitude shall be a sin" (Amos 4:4)

And do not go up to the house of Aven. It is the house of El, where Jeroboam set up the calves (1 Kings 12:28 - 9)

And do not be satisfied. As the Lord lives, “For if they say, ‘The Lord lives,’ they will be satisfied with a lie” (Jeremiah 5:2). When they were M satisfied with a lie, they would remember the name of heaven, and when they were satisfied with the truth, they would be satisfied with the name of the Baals.

Machine Translated by Google

Verse 16

As a cow is a fool. "As the law of the LORD shall not be afraid, and shall not be afraid" (Targum Jonathan), so Israel shall be a fool from many: eating and drinking, now
they shall graze in a narrow pasture, like a flock of sheep in a spacious pasture, and not like a fattened ox that they shall be fattened in a pasture: and they shall be strong.

Verse 17

Ephraim is a band of mourners. He is attached to a strange work, and there is no way he can break it, and he has come to you: the prophet, but he will not prophesy to him, and he will not profit.

Verse 18

Sir Sabam. I became a stranger to you. The word "foreigner" is used, as in (Jeremiah 2:21) "the vine is removed from its place and is thrown to another" (foreigner). When a man drinks wine with
prostitutes, he is disgraced. He invites disgrace to them.
The word "time" is used, as in "she has come down" (Genesis 11:7), "she has been built" (ibid.), "she has become wise" (Exodus 1:10). : Its protectors. Its ministers and its kings

Verse 19

The wind is driven into their wings, like a bird that has no place to rest until it is driven far away. A spirit of sorrow was sealed in its wings. Then the enemies will come against them and will slaughter them in exile, and then they will be ashamed of their altars. From the altars of abominations that no one turns to, as one says, "Sin, sin," so one says, "Sacrifice, sacrifice," from the places where sacrifices were made there. And so Jonathan will say, "From the idols of Tovathon." Midrash Tanhuma (Leviticus Rabbah 11:6) I found in the language of the Agadot: As the man who threatened Rachel: the man who was ensnared, "Your life, which I have wounded you with your wings." Thus this verse threatens them against the Lord. Their deeds are bound up with my jealousy and my wrath to avenge them later, and they will be ashamed of

Chapter 5

Verse 1

the For you are the judgment. The judgment of affliction is upon you, O house of Israel, for you have been a plague upon the plague. A legacy on Tabor. On these two mountains they planted paradises to guard that Israel would not go astray: to the house of the sanctuary (Tanhuma; Seder Olam Rabbah 22)

Verse 2

And the slaughter of the Shethites is deep. The net of the Shethites is deep. I said, "All who do not go up to the foot of the passerby are doing it," and they cut off all who go up to the foot of the slayer, so that the depth of it will remain from me. And the language of slaughtering is "golden slaughtered" (1 Kings 10:16), it is drawn and woven. And Jonathan translates it into the language of slaughtering sacrifices: for a foreign service.
:And I am a slave to all. And I will be punished with torment, I will be a slave to all.

Verse 3

For now you have played the harlot, Ephraim. Until Hosea the son of Elah, there was a corruption in the kingdom of Judah, which was a cause of their transgressions, and they were a cause of their transgressions, and they stood and destroyed paradise, and there was no place for them to be a harlot in the kingdom. So according to my measure in the order of the world (Seder Olam Rabbah 22)

Verse 4

Let them not be given up by their oppressors. Let them not leave their evil ways, as (Song of Solomon 1:12) "He gave his rest," (Genesis 30:7) "And let them not give up my standing to the wicked," (Numbers 21:23) "And let them not give up Sihon"

Machine Translated by Google

Verse 5

And the glory of Israel will be revealed. "And you shall be a terror to Israel" (Targum Jonathan), as it is (Exodus 10:3) "to afflict me", to down speak of the poor and to bow
before him. "And there shall be no vision" (Targum Jonathan), and Donash ben Labrat interpreted it to mean 'witness': When calamity comes to them, I will testify in them and in their faces pride and haughtiness that they have been arrogant and transgressed against my will.

Verse 6

:In their sheep and oxen: In their sacrifices:
Salvation. He was slain, as it is (2 Samuel 2:21) "And he took to himself the ransom of his soul" – in the garments that he had slain from their high places

Verse 7

:Foreign sons will be born. Who will marry the servants of the stars and fortune-tellers
: I will eat a month. The month of Ob

Verse 8

:Blow a trumpet to warn them to beware of the fire of the armies that will come against
them, and the battle will be at Beth-Even. After you, the army will go to Benjamin, and this battle will be at Beth-Even. And Jonathan said to them: Blow the trumpet at the sound of the trumpet, for the sin that they had committed against them by Saul, who was in Gibeah (1 Samuel 10:25), and they did not listen to the voice of Samuel, who was from Haramah (1 Samuel 1:1), and their kings caused them to turn back from following, like Jeroboam (1 Kings 12:28-30) and his companions. They were afraid of them.
Owen: And a great breach is behind you, Benjamin. Because you have turned back and returned from the service of the sanctuary, which is in the portion of Benjamin
(Zebachim 55:2): Behind you, Benjamin. Behind you, Benjamin

Verse 9

And they will be astonished, and there will be no answer for the Shema, which will be on the day of judgment. And when he comes to plead with them, he will say to Israel, "I have declared a faithful law, and they have transgressed it: in their mouths." Why? For in the tribes of Ephraim, Shema and Go. In the tribes of Israel, I have declared faithfulness. Rabbi be Abohu in the name of Rabbi Acha bar Hanina said (Icha Rabbah, opening 5): On the day when the Holy One, blessed He, will contend with them in judgment, they will not have the opening of their mouths, for I have known among the tribes that this judgment is true. It was revealed that when the ten tribes were divided, Judah and Benjamin were not divided, and they were the ten tribes. They say: "Because there are sons of a man who is not a man, but a man who is a man, and a man who is not With him the ten tribes, from whom their iniquityis not yet fulfilled. How they have sinned, they have revealed. Then it was in their mouths, and they said: "He is God, he surrounds, he is strong, even to the sons of her house there is no turning back." Israel, I have declared faithfully .To fulfill what was said: In my tribe

Verse 10

Israel, their fellow kings. As a border fencer. As a man who borders his friend, so they hasten to seize my paths.
Your hand is upon them, your face is bare and your face is full. And as they heard it, they were like young birds in the fields, so it is hard in my eyes, because: It would not be written as a boundary fence, but as a boundary fence.

Verse 11

Ephraim is oppressed by the hands of the workers, stars and fortunes.
A flash of judgment. Tormented with torment, and why is all this? How woe to you, and you ran and followed the commandments: news of the prophets of Baal

Verse 12

:And like a crab. The fire devoured the tree and devoured it.

Verse 13

Machine Translated by Google

:From the land. The language of
'sick' and Ephraim went to Assyria. This is Hoshea the son of Elah, who was a slave and sat down and rebelled (2 Kings:17:1; 2 Kings:24:1) :And
he sent. Judah

King Yarev. This is Ahaz, who gave a bribe to Tiglath-Pileser to help him over the peace of King Melech Aram and Pekah son of Remaliah (2 Kings 16:7), and he will not be able to heal you. He
defeated the Philistine and Arabian armies that came against Ahaz, as is explained in the Book of Chronicles (2 Chronicles 28:21): "When Ahaz divided the house of the Lord and gave it to King Assyria, he did not help Ezra."

He will be exalted from a wicked man. He will not be tormented by pain, and I say that he is one of the broken boxes, to speak "as one who is proud of a stone" (2 Samuel 20:13), "who is proud and proud of his heart" (Isaiah 55:13), "who is proud of silver" (Proverbs 25:4) If only

Verse 14

:I am the one who is the one who saves. I am the one who is

Verse 15

:Go. I will be taken from them and brought up to heaven :Until
they accuse. They will strengthen themselves as accusers to confess their guilt (Leviticus 5:5) :They will blacken me. They will
seek me

Chapter 6

Verse 1

:They will strike and blow. They will say: "They will strike and blow and blow."
The tongue of the one who is And they will be arrested. Yacht :

Verse 2

From the days of the transgressions that have passed over him From the days of the sanctuaries that :They will live forever. They will strengthen us.
have been burned: On the third day. In the building of the house of the third day they shall
build it: From the days. From the days of the times that have passed over him
:On the third day. At the third hour

Verse 3

:To know the Lord. In truth and in innocence they are known, as this money which is known is brought forth.
:And he shall come as a body unto us. As the body that came to be life for ever, that then he shall come to the living beings that shall bring him to us :He shall fill the earth. He shall fill the earth

Verse 4

What shall I do to you? Because of the law of judgment, I will bring forth your judgments to light (Hosea 6:5)
:And your mercy is like a morning cloud. All your goodness and righteousness are not in vain.

Verse 5

Therefore I have cursed the prophets. For I cursed them with my words by the hands of the prophets, and they have not warned: For you have killed them with your mouth, according to the words of my mouth. So Jonathan will curse them. As it is, "Because I have seen
your face" (Genesis 33:10), "Because I have not given her to Shelah my son" (Ibid. 32:20)

And your judgments will shine forth. In your heart, and what will you eat to put before you before the judgment seat? And it is said: "What shall I do to you?"

Verse 6

Machine Translated by Google

God's knowledge. My desire is from injustice.

Verse 7

:Like a man. Like the first
man, whom they treacherously

Verse 8

A trail of blood. Full of ambushes and slaughter, as in "And they pursued me" (Joshua 8:13), "And they pursued me" (Genesis 27:30).

Verse 9

And as a man waits for troops. And as a man gathers fish together in ambush, so shall their troops wait: the companies of the priests who gather to go on the way, they shall all kill there "as one" (Genesis 42:22).
What a shameful thing they have done. What a counsel they have taken before gathering together to that place to go to kill and to take plunder. And as the Imdorsh of Balazs, and even in the language of the Mishnah, the language of the 'companion' is (Bava Kama 11:2), and he does not throw in it a third of a scythe, there are interpretations that the one who combs a companion in it is like two heads of a garment together when they are beaten with rods. And this language is mine and is honest in my eyes, and so is its interpretation, and when he shoots at them A group of people gathered together, one of whom is ready to kill. And the first is from the words of Rabbi Mai.
:Zibor
Ztzl :Shekhma. Tongue is one piece

Verse 10

Shauriyah. Jonathan translated it into the language of 'change', that is, they changed their way, and so: "Shamah and Shauriyah" (Jeremiah 5:30).

Verse 11

: Judah also. He has also become wicked and corrupt. :
Sheth. The time of trouble has come upon her.
Harvest. The time of her exile and exile, as "yet a little while, and the time of her harvest will come" (Jeremiah 5:33), in the Babylonian exile in the book of Jeremiah:
"When I bring back the captivity of my people. When I bring them back from their captivity" (Jeremiah 3:22)
The captivity of my people. The tongue is "returned" (Jeremiah 3:6), virgins and children. Invisor"a Balazs. And "playful children" (Jeremiah 3:14), "the house of the playful" (Jeremiah 31:21)

Chapter 7

Verse 1

As a healer to Israel. When I desired to save them and to heal their iniquities, they were revealed before me, that they always acted falsely and stole from their land, always came and stole from their friends, and even plundered their troops with deceit: to destroy their health.

Verse 2

And they will say in their hearts, "No, they will not take it to heart that all their wickedness is a memorial before me."

Verse 3

:May your king be happy. Your king desires the evil that they do.

Verse 4

Machine Translated by Google

:A fire from a furnace. Which was drawn from the hand of the sealed one, so that a fire may be kindled near them.
And I will not be able to sit in it with the tongue of the place. And in my mouth shall the city return. Jonathan shall interpret what he interprets, : from his hearing, the evil that was in their city shall
return, from the mouth of the city, from the mouth of the city, until it is sour. "He who plots evil in his heart, like a hunter hunting for prey, returns and sleeps until the morning, that he may do it, just as the baker returns from kneading dough until the leaven is gone, that he may do it, and the workers of evil lie down in For. Therefore He says (Micah 2:1): "Woe to those who plot iniquity
the light: the morning will do it."

Verse 5

:The day of his reign. On the day that he reigned over his kings: His
kings became sick. His kings became sick.
The heat of wine. From the heat of the wine that burns in them, and the king stretched out his hand from the good and the capable to join the :Lutzim (Yerushalmi Avoda Zara 1:1:3)

Verse 6

They have prepared and prepared their heart in their ambush, like this lamp: they prepare and prepare it to bake all night, their bakers sleep. Their seal is the one who cuts off
the light, after they have prepared their hearts and thought: The end of the evil they will do: their sleep is theirs. As the saying goes, until the morning they
sleep, and the morning is like a fire to the foresters until they have finished their evil.

Verse 7

And they ate their judges. They killed their Sanhedrin, because they were alive in their hands. And what did they gain? All their kings have fallen, because there was no one to call upon them. And in the Masach of Abuda Zarah (1:1), they taught: On the day they crowned Jeroboam, the leaders began to drink wine (Hosea 7:5), as it is interpreted: I will go up to the high places and command them, "Get up, servant, and drink." Lun said, "He drank in the time of Rameses, and all the people drank," as if to say, "He drank in the time of drunkenness, which is now his." You are drunk and tomorrow you will return with them. "They will be consumed and you will be consumed with a horn." They will be consumed and you will be consumed with a horn, this is the truth "because they are near like a pot and a pot" (Hosea 7:6). Lun said, "I will withdraw from the Sanhedrin and burn them." Amr said to him, "I will kill them. Lun". This
is the truth and they will eat their judges with their hands and bodies. So it was. Hamei, a strong man, was a great man, "So" – as if the king wanted to do so

Verse 8

:He will be confused. He will be confused in exile among the nations.
A cake that is hot. Jonathan translates: "As hot as it is, it is eaten." A hot cake: as if baked on coals

Verse 9

And he did not know. Was it not the heart of the king of Aram that he consumed in the days of Jehoahaz, as it is said (2 Kings 13:7): "Because he left none to Jehoahaz, but destroyed him, and made him as dust to be trodden down," and yet according to that, Jeroboam his son did not return, knowing (from the error of other books) his father:
even Sheba returned and cast out Jonathan's sword: "Even though he was weak, he was weak, and he was not able to stand."

Verse 10

And the pride of Israel will answer before him. "And Israel will call you, and there will be no one to see," to the tongue of the "poor." And this answer is not for the future, but for the past, as in "And he called this unto this" (Isaiah 6:3), "I have heard that this is called unto this," and as in "And he made it like a grove" (Genesis 37:3). And this is for the past: and they were brought low, and in all this they did not return to the Lord. they were greatly diminished.

Verse 11

Machine Translated by Google

:There is no heart. To distinguish what is good for them and what is bad for
them: They called from Egypt. To those who have harmed them from their world, they are callers to help
: Ashur Halko. to the king of Assyria, may he help them

Verse 12

:When they go. To Egypt I will
spread my wings over them like the birds of the sky. As the eagle and the hawk fly up from their nest and bring them down to the ground, so I will bring them down to Egypt by the hand of
Nebuchadnezzar, and I will destroy them when he hears their report. I will bring upon them all the calamities that I have spoken to you through the prophet Jeremiah, which they shall hear, saying, “Prove it now, both body and soul” (Jeremiah 24:3), “And the Lord your God will tell us, and will decide whether it is good or bad, both body and soul.” And he said to them, “If you had set your hearts to return from Egypt, and it had been a disaster, "I will make you afraid of the year that you will reach" (Jeremiah 45:15-16), and the
whole matter is to be broken. To speak 'to afflict'. And Menachem interprets: To speak 'to bind' and "to break your bonds" (Jeremiah 38:8). But Donash interprets: To speak 'to afflict', as it is (Leviticus 22:28) "to afflict you". And the second Yod is added In "they will be caught", as added in "they will sing" – "and your wings will sing against you" (Proverbs 4:25). In another language: Like a bird of the sky caught in the net of the funeral procession on the hills, and later they are caught in the net, the one who lowers the net.

Verse 13

And I will redeem them. I would have redeemed them from the evil that they were in, but
they spoke lies against me. They said to Jeremiah: "You have spoken falsely; the Lord has not sent you to say, 'Do not return from Egypt'" (Jeremiah 33:2).

Verse 14

:When they shall wail upon their beds. Therefore shall a lamentation come unto them, so shall Jonathan sing.
:They will be scattered. They will have fish in their mouths, they will be tormented by you and will rebel against me.

Verse 15

And I will strengthen their bones. In my fear, by the hand of my prophets, I will hear them in what they are afflicting, and their bones will be strengthened.

Verse 16

They returned not to Egypt, but to their own benefit, so they were struck with a spear, as it is said (2 Samuel 23:1) "The man's speech is raised up against him," which is a tongue that is 'high' and not stuck to the rod behind it: they were like a deceitful bow. When one wants to shoot an arrow at him to the north, he shoots to the south.
:They will fall in the fire of their enemies. Johanan son of Kareah (Jeremiah 34:4) and all the soldiers who returned to Egypt: from their anger to their tongue. For the hard tongue that they returned to Jeremiah (Jeremiah 44:16)
This is for them. Who will be pleased with them in the land of Egypt, why did you bring them back to me so that I could bring disaster on them, and it is written to you, "You shall see them no more" (Exodus 14:13)

Chapter 8

Verse 1

The sound of a trumpet. The Shechinah says to the prophet: Hear the sound of a trumpet, and say: Let the enemies fly and flee as the eagle flies (Deuteronomy 28:5) and come to the house of the Lord. The sound of a trumpet, as the trumpet is given to the sound of a trumpet,

Verse 2

To me they will cry out. When evil comes upon them

Machine Translated by Google

Israel, my God, let me know, my God, let me know. Is not this your people that I have humbled and castrated and afflicted? If they cry to me, I will not hear them, because

Verse 3

: Israel will be abandoned, for your enemies will pursue you.

Verse 4

They sang. They made songs. Another thing: They removed this one from the kingdom and made this one king, and in the book of the tradition: Mochicha, so that they wrote in the Masorah as the scribe Shin and the scribe Samech, and they solved it Samech
:Because it was expensive. Because they had a lot of gold and they caused it to be expensive for the rich among them.

Verse 5

Blessed is the Holy One, who has punished the children of Samaria for the sin of the calves that were in the house of El (1 Kings 12:28-30), for the kings of Samaria served him.
How long will they not be able to turn their hearts to cleanse themselves from their filth?

Verse 6

Because of Israel, it is. From the silver and gold of each one, it is a high and mighty work. And the Lord of the 'Vah' fell, and the Lord of the multitude and the Lord of the Lord were like unto him (Ezekiel 30:1): "He shall go forth and bring in, and they shall not heal him," even as it is from Israel, whose time it was, and whose preparation it was, and it was done. And the Lord of the Lord was like this: for Israel, and it was also this calf from them, as the first calf died: in the round. "The Christians will test me," and the Aramaic language is a language that is spoken by a blind man (Sanhedrin 7:2)

Verse 7

:There is no one. To their seed, as if to say they will not succeed in their deeds
:Oli will do it. Even if he does it with wheat
:Strangers will devour him. Even if they succeed in their possessions, they will end up falling into the hands of strangers.

Verse 8

Verse 9

A wild beast is like a wild beast that wanders alone, driven by the wind (Jeremiah 2:24) from place to place, wandering.

They gave lovers. Jonathan translated them into the language of "tanim", as Arod is that which walks in the desert. "They who have breathed the spirit - tanim" (Jeremiah 14:6) to buy them lovers, even foreign wives. They gave Idgronius"9: Balaam, and Yahshua translated them into the language of "Ethan" (Hosea 9:1)

Verse 10

:Even though they have done this, they have given their love to the servants of the stars and the fortune-tellers.
Now I will gather them in the time of their redemption, I will not delay it,
and they will begin a little while before the king of Assyria. And they will be ashamed a little while in exile in Babylon for fear of the king of Assyria, because of the nations that were among them.

Verse 11

: Because Ephraim has multiplied his wealth, Ahileno has become a king of kings.

Verse 12

I will write it. I will always rebuke it by the hands of my prophets, and he will write the majority of my Torah, and there he will be like a stranger: he will be considered

Machine Translated by Google

Verse 13

My sacrifices are my offerings. My burnt offerings are my offerings, which are offered before me in the fire that is on my altar.
They will sacrifice flesh and eat. Why do I bring them? They will sacrifice them to be meat for them to eat: (22) - and they
will eat them, for I do not desire them (Amos 5:21)

Chapter 9

Verse 1

Do not rejoice, O Israel, as the servants of the ancient stars did, who did not receive the Torah and did not come to My portion, and
you have played the harlot against Me and have lost the many blessings:
you loved to be like a prostitute to receive a son.
:On all the grain. Like a prostitute who is given grain in a grain bin (Genesis 17:4)

Verse 2

Verse 3

They will be delayed in my life :They shall not dwell in the land of the Lord. No

Verse 4

:They shall not be surety for him. To the tongue of
'ne'sek' :They shall not be surety for him. There shall be no surety for him from their inheritance.
Strength and ships (Isaiah 22:20): Like the bread of ships. Like the bread of plunder, which comes into
my hands to warm my soul, I see it is for them to eat, but not to bring to the house of the Lord. Another thing: Like the bread of ships, like
the bread of mourners, which is unclean (Deuteronomy 22:14), and its end is a curse; all who eat it will be defiled.

Verse 5

:A day appointed. A day of appointed time for the enemy to come against you: A feast of the Lord. A
sacrifice of slaughter, which is six in number among you.

Verse 6

For behold, they have departed from their place from the multitude of robbers that came against them with
Nebuchadnezzar: Moab. The land of
Egypt is a treasure for their money. The houses of the treasures
of their money are a treasure. What kind of animals will Jonathan kill?

Verse 7

:The command. May your sins be
commanded. :The payment. "A debt is paid."
The prophet is foolish. Even true prophets will be foolish, like Hananiah the son of Azur (Jeremiah 28:1), who at first was a true
prophet.
.And many are amazed. The Holy One, blessed be He, is different from your deeds.

Verse 8

The tribe of Ephraim is with my God. They raise up for themselves their prophets, who make them dwell in a strange land: theirs.

:A prophet is a fool in all his ways. But the prophets of truth are full of fools to catch them.

Machine Translated by Google

A riot in the house of his God. In the house of the sanctuary they killed Zechariah (2 Chronicles 24:21), and they sought to kill Jeremiah, as it was said (Jeremiah 27:11): "This man is condemned to death and to life."

Verse 9

The days of Gibeah. Six say this is Gibeah of Benjamin in the land of Pelegesh (Judges 19), and six say this is Gibeah of Saul (1 Samuel 11:4), who asked for a king and rebelled against the words of the prophet.

Verse 10

: Like grapes in the wilderness. Like grapes that are lovely in the wilderness, so I have loved Israel.
:As the firstfruits of a fig. As the fig ripens on the fig tree
:In the beginning. At the beginning of the fig season
your fathers seemed to me to be fond of them. :I saw your fathers. So :and they
were separated. There is no 'nazirah' in any place except the tongue 'separation' :to wear. For
a strange service which is their shame :and they shall
be an abomination before me :as
their beloved. The daughters of Moab

Verse 11

Ephraim will fly away like a bird and will not be able to fly. The prophet Levi said, "And he will be like this bird that wanders from its nest and is not able to fly."
T From fertility and multiplication, so will they weigh their seed or at the hour of birth, or will it be digested in the womb and aborted, or will it be aborted
They will not conceive, for what will happen to their children in their old age, that they may grow up and be cut off from men (Hosea 9:12)

Verse 12

.And also. For the fathers
Woe to them who are in the land of Egypt. As in the land of Egypt, and as in the land of Egypt, and as in the traditions of the writer of the book of Shin and the reciter of Samech. Another thing: As a bird flies away, so will their glory and body, as a bird that blooms and is not, so will all fly away and flee – their glory. All that is in their children is sorrow in travail and in pregnancy: from birth—this is sorrow in the womb, and from the womb of a man. All their labor is consumed by this. How is it? That they are pregnant when they are brought up in the hour of trouble. The days of conception, and of pregnancy – these are: their sons and daughters

Verse 13

Ephraim As I saw Tyre in the wilderness, a crown of glory (Isaiah 23:8) and a tenth over all the countries, so I saw Ephraim lying in the wilderness. And Ephraim, what is the reward of peace to me? He is busy going out to the slayer of his sons, as he killed Jonathan.
:To sacrifice to the foreign worship of your king.

Verse 14

Give them, O Lord, what you will give. The prophet is praising the death of the little ones, for the mourning of the little one is not like the mourning of the great (Pesikta Ravati Med). For you, if it is impossible to be born, and to be conceived, and to be conceived, that the grave is cut off from the creation of the world (Genesis 3:16) "And if your husband will comfort you," give them a little while in their littleness, what did you say: Give them time later, as you said, "If they raise their children and educate them."
Give them a wise oil. At the hour when they are brought out into the air of the world of death, or the breasts of a believer will be dried up: they will have milk to suckle.

Verse 15

All their wickedness was at Gilgal. There they multiplied their idolatry in the high places. According to the name of the tabernacle at the beginning (Joshua 4:19), the prophets of Baal would tell them that it was a chosen place, and it was for the kings of Israel: "Do not add your love."
To love
them

Verse 16

And I killed my beloved in their stomachs. They will not bear fruit. It is not good for them to be fruitful and multiply, that they should also bear children.

Machine Translated by Google

Verse 17

:My God, they will be destroyed. There is no curse except in the bull, it is ready for destruction.

Chapter 10

Verse 1

Israel is like a vine that produces fruit, and its fruit is equal to its fruit. Israel is like a vine that produces fruit, and its fruit is equal to its fruit. Israel is like a vine that produces fruit, and its fruit is equal to its fruit.

Machine Translated by Google

And Israel was ashamed of the counsel that they were counseled to do, as it is said (1 Kings 12:28): "And the king took counsel, and made two golden calves."

Verse 7

:It seems. The king of Samaria was silent, and my mountain was like foam on the surface of the waters, which was like a river.

Verse 8

:Bammoth of Owen. Bammoth of Bethel
:The thorns and thistles will come up on their altars. Their servants will be scattered, and there will be no one to turn to them. :And they will say of Israel: "He is like the mountains. He will not fear him, nor will his enemies hate him in his stead."

Verse 9

From the days of Gibeah, Israel has sinned. This is a weak spot, which is a woman's tongue, and which has passed away, as it is: you have done, you have come, you have exhausted your hand. From the days of Gibeah of Benjamin, Israel has sinned, according to the work of Peleg in Gibeah, in the days of Othniel the son of Kenaz, who was the first of the judges, in the days of Cushan the Rephaim, and in his courts was the statue of Micah: and all this he did in the street of the world: where he stood. By that measure he held for them a You will not be satisfied with a mountain of war and death. And because there was a sin of foreign labor in their hands and they did not take heed to it, therefore their hand did not prosper in the battle of Gibeah against the children of Benjamin (Judges 20). And they were called the sons of Eloah, the sons of pride, because they made themselves proud and did not listen to the voice of their brother to give the children of Gibeah (Judges 20:13). And Jonathan slew them on the They asked for a king and made Saul king, but he did not settle down in the first place, except for the Hebrew language, and the remnant of the Parsha community fell upon the

Verse 10

By my word and by my command. According to my will, I will always send them from judge to judge, and I will send them by the hand of their horses (Judges 2:16-19).
And they gathered together against them many peoples in their prison to bear their iniquity. According to the similitude of theirs to a heifer, as it is said after him: "Ephraim is a trained heifer" (Hosea 10:11), so their torment is like a heifer that is stamped with a plowshare, and is threshed with the edge of the plow, and the symbols of the heifer are pierced and come down, one from here and one from there, in the shadow of two teeth. - The eyes of the bull. And so Jonathan translates: "Like a chastisement, Padna is on the threshold of my torment." Padna is a calf

Verse 11

And Ephraim is a heifer taught. Firpointe Balazs, Ashuya is bound in the morning teaching of the cow, which is read in the Disgaul of Balazs. As I said, I have brought many afflictions upon her, and she is not persuaded, and always loves to tread in the fields, instead of eating and drinking, and is not persuaded to be a farmer. As the saying goes, they did not obey the Torah except after the flesh of their hearts (Jeremiah 9:13): "I have loved you. I have stolen you." (Genesis 3:33) "I have stolen you a day."

:And I have passed over the good of the land. For your sake I will bring kings against them who will break their power.
The archbishop of Ephraim will plow Judah and Gov. If you want the archbishop of Ephraim to plow Judah on the servants of the stars and the fortune-tellers, he will plow Judah and rob him (Jacob) of the harvest of good deeds, as it is written: "They will make you a lamp and a body" (Hosea 10:12).

Verse 12

They sowed for you righteousness. But you "plowed wickedness and wickedness" (Hosea 10:13), and "those who are in the midst of your people" (Hosea 10:14) will light a lamp for you. Engage in the Torah, and from there you will learn to walk in a good way to overcome the evil one,
M It is like a fire in the field to burn up the roots of the weeds that are burning in the harvest from the days of heat, like my days.
Before the seed, you shall set a time to seek the Lord and to study the Torah.
Until he comes and teaches you righteousness. When he comes, he will understand you and will teach you the truth about righteousness.
Another thing: Light a lamp for yourselves, do good deeds before the pressure comes upon you, and this will be a time for you to seek the Holy One, the blessed one, and cause your prayer to be accepted in the time of your need, and then He will be in all your needs, for then He will hear your cry and will judge you righteously and will rain down Righteousness is for you, as "fire in the water" (Exodus 15:4)

Machine Translated by Google

Verse 13

"You shall eat the fruit of the vine." (Jonathan Translation)

Verse 14

:And Shawn stood up. The voice of torment was tried, tried.
As Shalman robbed the house of Arbel. As Boaz came upon the people of Joseph, dwelling in peace, on the west side, who did not know how to flee from them, and plundered all the house of Arbel. Jonathan
translated it as 'Beit Ma'arb', and Aleph and Lamed Yitareh in it, as in 'Jezreel' which is not the name of a city, as in (above) "Ya'anu et Jezreel", and called it in the language the name of a city. Even here: he called it as the name of a city, and so his friend Menachem, but Donash solved it as the name of a place
Forsaken. It is pronounced, and therefore "the young men will be forsaken" (Isaiah 13:18), "and their wicked ones will be forsaken" (ibid.). In another language: forsaken is abandoned, as in "forsaken"

Verse 15

This is what the house of El has done to you. All this trouble has been caused to you by the calf that was in the house of El (1 Kings 12:28-30).
:Your evil is evil. Your evil is wickedness, your wickedness is wickedness.
In the morning it is as if it were night. They sleep as if they were in the night, as if they had no strength. And why all this? For it is said: Israel is a youth, and I will love him (Hosea 11:1) From youth to all goodness

Chapter 11

Verse 1

And out of Egypt I called my son. By my prophets I commanded them to keep my law, and behold, they did so (Exodus 4:22)

Verse 2

Call them, and they went from before them. All that the prophets call upon them to teach them the way of good, so they did: turn your backs to flee from before them.
They will sacrifice to the Baals. The way the word is used is as follows, as "as many as they have sinned against me" (Hosea 4:7), and "as many as they answer, so many will they multiply" (Exodus 1:12).

Verse 3

And I also sent a messenger to Ephraim, saying, "I will send a messenger to them, and they will be scattered abroad." (Exodus 13:21)
He put a yoke on his knees. This is Moses, of whom it is said (Numbers 11:12): "When the people carry the donkey, they will be like the donkeys."
:I spied. As in 'I spied', and it is not an imagination
And they did not know that they were doctors. They knew, but they trampled on the heel, they pretended not to know. And there is a saying in the Midrash of Rabbi Tanhuma (comfort, live, and) they taught according to the sons of Joseph: When Jacob brought Jeroboam and Ahab before him, and the spirit departed from him – to bless them, Jacob saw wicked men about to depart from the holy land of Ephraim, “And he said, Who are these?” (Genesis 48:8). Joseph asked for mercy, and the spirit departed from him. The Holy One is upon Jacob, and upon his descendants; and I will pour out my Spirit upon Jacob for the sake of Ephraim, and take this is yyyyyyyyyy.

Verse 4

With the cords of a man. I was always drawn with soft cords, with which a man would draw his son, as if to say: With the drawing of compassion, and so Jonathan would translate.
And it was with them as if they were lifting up their cattle. As the good farmers who lift up their hands over the hands of the plowmen to relieve them from the burden of the plowing cow, so I was with them in every adversity to relieve them from the burden. (L"a 31) An ox on my hands that dates the like the farmers who lift up over the burden of the plowman them above all, as I lift

Machine Translated by Google

The horn that the ox gave to the head, easier than the plowing cow, so I was with them in every adversity, easier than Jonathan
. yyyy

Machine Translated by Google

Verse 2

A spirit is a spirit. The tongue of a spirit, a companion to the words of a spirit, to the work of a foreigner. And their fat is for the Egyptians: they are ready to give a bribe to the Egyptians to help me.

Verse 3

And the Lord contended with Judah. To them he tells the words of his contention, which they have done, their brethren in the house of Yitham, in his commandment upon Jacob according to his ways. : Israel, if not

Verse 4

In his belly he followed his brother. All this I have done to him, I have placed in his heel a sign that he will be a man :) Genesis 27:29

Verse 5

:Crying. The king
And he was pardoned. When he said, "I will not send you away unless you bless me" (Genesis 22:27), the king was asking him: "Give me now, the end of the Holy One, blessed be He, is to be exiled to you in the house of El, and there and there he will speak to his people, and he and I will shower you with blessings that your blessing will laugh at." And he said: They will come out. Your king is a servant of Esau was (Genesis 18:3), and he was a complainer of the blessings.

Verse 6

And the Lord God of hosts, the Lord, remember. As I was then, so am I now; and if ye had walked with me in the integrity of your father Jacob (Genesis 25:27), I would have walked with you as I walked with him.

Verse 7

And you will return to your God. In His safety and in His answer, in which He is your safety, you will be able to trust and return to Him, "He alone preserves mercy and justice" (Micah 6:8) and you will be confident in the hope of His salvation always.

Verse 8

Kenan has scales of deceit in his hand. You trust in your wealth, because you are merchants and deceivers, and in your tithes: you say, "I have tithes" (Hosea 12:9), but I do not serve the Holy One, blessed be He.

Verse 9

And in the Midrash Agada, Rabbi Shimon zt"l said: "I found strength in myself. I found strength in myself." On – I found a sheriff who was in debt to me, who had struck me with a rod over Israel, “and his brothers also went and fell down and were killed, and I said to him, “They have become slaves to me” (Genesis 5:18). “On” – the law of a sheriff, as in “it is written on him that he is a sheriff,” and as in “in my hand one and in my hand one” in Genesis Rabbah (Genesis Rabbah 2:2). And this is from the tribe of Jeroboam the son of Nebat Which means: "And Ephraim said, "I have made you a slave, I have found you a slave." Ephraim is a slave to himself and says: "I have made you a slave, I have found you a slave." - One officer said that all Israel were slaves to me, whom my father had bought, and he wrote: "And his brothers also went and fell down before him and said, "Here you are, my slaves." And what happened? The servants of the Lord are many, and all their goods are mine. For your sake there is no sin in me if I take all that belongs to them, because they are my servants. What is written after that? "And I, the Lord your God, brought you out of the land of Egypt" (Exodus 20:2) It was. The Holy One, blessed be He, said: "Behold, they are your servants" - the greatness that came to your fathers in Egypt from You have not forgotten, but "I am the Lord your God," which was said in the Ten Commandments. You have forgotten, that you set up two calves, and one in the belly. And concerning the simplicity of the call, you say, "I have found iniquity unto me" in the house of El, where I have examined between the drop of my hands—the scales of oppression and the scales of deceit. "And I, the Lord your God, will bring you out of the land of Egypt." A firstborn, a drop that is not of a firstborn, I know and will be removed from the scales of deceit, the ones who do not understand. And its scales will be defiled with salt, as if to deceive.
It will be found for me. It is good for you if you say in your heart: "All my wealth will not be enough to cover all my debts, except for my sin that I have sinned." Thus Jonathan translates, "The prophet said to the rich, all their demands will not be fulfilled: therefore on the day of their debt they will be paid."

Machine Translated by Google

It will not be found. It will not be fulfilled, as it is (Numbers 11:22) "And it was found for them." And it will not be planned to tell all my friends or to me a sin, for if so it would be seen to write all my friends in vain - all my friends seek my sin and will not be found.
:Yovd and to be noted in the poem, but now it is not the tongue that 'will reach' but the tongue that 'will reach'

Verse 10

I will make you dwell in tents. I will remove from you the merchants of deceit, and I will make you dwell in tents, and I will establish from you: students engaged in the Torah.
:The days of a covenant. The days of the first covenant that was "Jacob was a man of many years, dwelling in tents" (Genesis 25:27)

Verse 11

And I spoke concerning the prophets. To strengthen them and to bring them back to the good and the bad of the prophets, Adam. I appeared to them in many similitudes (Ezekiel 1:25). Another thing: Adam: My words were to them in parables, so that they might sit down in their hearing.

Verse 12

And they committed rape, because it was so great, and at Gilgal they sacrificed bulls to a strange worship. If Gilead is a sin. If a breach comes to them
:Also from their altars. Many as the waves that are on the banks of my breast, the banks of my breast is the torment of the plow called Telem

Verse 13

And Jacob fled to the land of Aram and to the wilderness. As a man who says, let us return to the beginnings that were spoken to him from above, "And your angel was righteous" (Hosea 12:5), and this I have done, if it were necessary for you to flee to the land of Aram, you will know that I am your guardian.
And a woman kept the sheep.

Verse 14

And in the prophet, the Lord will exalt you. And because you despise the prophets and mock at their words (2 Chronicles 31:16), this is not in the prophet, the Lord will exalt you.

Verse 15

:Ephraim is angry. He has mocked him, despised his prophets, and betrayed him with bitterness. He is like the blood that he shed in his sin, causing Israel to join in a foreign worship, and causing a man to sin more severely than he killed, as he did to Midian, Ammon, and Moab, who led Israel astray by joining in Baal Peor (Numbers 25:3), and the punishment of the written law will be left behind by Egypt and Edom, who were scattered in the river: and he will bring it forth. In the evening you shall read them (Deuteronomy 11:3). Upon him shall it fly.
Upon him shall the Holy One cast his blessing, and he shall burn it.
That he may burn Solomon's house, as it is said (1 Kings 11:22): "And they shall lift up their hand against the king,": that he may be punished with many for the house that Solomon built, and that he may complete the whole house, as is explained in the passage (Sanhedrin 11:2).
:The Lord will restore him. Blessed is the Holy One, who is exalted; he who is exalted is the one who does evil, and he who is exalted is the one who does evil (Hosea 1:4)

Chapter 13

Verse 1

As Ephraim said, "You are a scoundrel." When Jeroboam was in power and spoke harsh words against Solomon, Solomon became a great king (Sanhedrin 2:2), who was considered a great king in Israel. From there he was qualified to be king of Israel (1 Kings 12:20): And they accused him of Baal. Like a Greek who had gone up to greatness, he accused them of foreign worship and died. The house of Jeroboam (1 Kings 14:10), and the house of Ahab (1 Kings 21:21). And Jonathan translated: "Thus says one of the tribes of Ephraim, who was a single man, to be a treasure to the people, from the pride of Israel, and thus he was driven into the pit of the falsehood of the slaughter."

Machine Translated by Google

Verse 2

Now. The house of Jehovah, which saw all this, shall continue to sin.
:When they understand.
When you build the sacrifices of men, calves will be drunk. As the king's rebels say to Israel, "Whoever sacrifices his son to a foreign service, should be the one who kisses the calf that the descendants of Habib sacrificed." Thus the rabbis interpreted it: in the Sanhedrin (Sanhedrin 33, 2). And he sat down on the tongue of the reader, leaving out the translation of Jonathan.

Verse 3

:And as the veil is torn, so shall it be. "And the blood of my transgression shall be cut off" (Yonathan's translation): As a storm is wrung from the grain. "As a wind is blown out of the cistern": As a storm. Which a storm will carry away

Verse 4

:And I am the Lord your God. And you should not have rebelled against me.

Verse 5

:I know you. I have given my heart to know your needs and your desires.
Love. There is no imagination, and it is solved according to its purpose: a thread in which all goodness is hidden and there is no: a special one

Verse 6

:As for their pasture. When they came to the land of their pasture and were seven, then
He was satisfied and lifted up his heart. As in "and lifted up his bed" (Exodus 7:20), to speak of "sore ones". Another thing: and lifted up: in this case and lifted up his heart

Verse 7

On the way to Asshur. All 'Ashur' that is originally called fish, and this is Rafi, which is not a place name except for Erub: and Eshkod, as in "Ashurenu and not near" (Numbers 24:17)

Verse 8

As in wisdom. As in 'shokel', as in 'charity' and 'mercy', so is wisdom. As in, all are for clothing: wisdom and prepared for wisdom of people
And I will tear open their closed hearts. Just as a bear grabs its claws by the breast and tears them to the heart. Another language: Closed: Their hearts – Their closed hearts from the flames of returning to Me

Verse 9

You have corrupted yourself, O Israel. You have corrupted yourself, O Israel, for you have transgressed against me, you have rebelled against your help, and this is a short reading: And he who understands the language of the reading is from the heart, saying, "Who am I?" For you have rebelled against me, and if you say, "What have I done to you?" You have rebelled against your help when you rebelled.

Verse 10

Ahi Malchak Epho. Jonathan translates: "Ahi Malchak." And I say, there is no need for you to uproot the sign "Ahi Malchak Epho", which I have done myself, seeing what is behind you. Standing opposite the From his hearing. "Here I am" – "Where is your Savior?"

Verse 11

Verse 12

Machine Translated by Google

The iniquity of Ephraim is a curse. I will not forgive him, "He is a thorn in my side" (Deuteronomy 23:33).

Verse 13

:Why is it time? A calamity has come upon him, who will not be able to stand and to endure:
in the breaking of children. That which gives birth sits upon him for a child, and in the breaking of a stone, in the breaking of a stone.
:In the time of birth of sons. As a time of birth, it is done for the birth of sons.

Verse 14

From the hand of Sheol I will redeem. I am he who was redeemed from the hand of Sheol and redeemed from death, but now I
am: your words are death, my own men to speak against you words of
death: I am. The pole against you is the cut off
of Sheol, comfort will be hidden from my eyes. I will not be comforted over this evil. 'Noham' is a word for 'Nachum' and 'Hamm' from the
root of the word 'Teva', just as it is a word for 'Noam', which is a mountain of taste for the height and the life of the opening point,
and if the word 'Nach' and 'Hamm' were a word for the sun in the tongue of many, its taste would be under the life of the point
of a little, "Noham" (Proverbs 29:29), "Ruham" (Judges 8:3)

Verse 15

Because he is among brothers Yafriya. Jonathan's translation: "I will not call a son or a daughter to speak 'a bad word,' as
it is (Ezekiel 21:20) "A curse is a curse for a brother," - it spoils his brother." Ahim. "And a brother shall say to be fruitful
The tongue "fruits the head and the curse" (Deuteronomy 29:17).
And I say 'Ahim' to a tongue that blossoms and grows in its brother. Among the brothers, – “And he shall be fruitful among
the great ones in the rivers of water, which shall always be fruitful.” And according to the similitude of his brother, he is said to be a man
of great stature and a man of great stature. Another thing: Why is he among the brothers fruitful – Jeroboam is the son who
made the brothers fruitful, Seth 16:12 (of Israel, by his hand they were divided) :Yabo Kaddim. "The king will go around like a spirit
of advancement in the land of the living, and the fruitful will gather the tongue of its wild men" (Genesis of Isaac." He will gather all the treasures of
his glory.

:He will reign. That is the king.

Chapter 14

Verse 1

: Tashem Sammron. From now on, her guilt will be revealed:
her pregnancy. Women are transferred in the midst of it

Verse 2

The matters were resolved. A parable of the called Samaria. So the land of Judah, to the king against whom Medina had rebelled,
the king sent Polymarchus and said to Hariba. Polymarchus was wise and wise, and he said to them: Give me a few
days, and if not, I will do to you as I did to such and such a city and its neighbors, and such and such a province and its neighbors.
To you it is said: "You shall blame Samaria" (Hosea 13:16), and it is said: "Return to the Lord your God." Kiddish
In my book:
In the Parashah, and Israel shall dwell in
ships until the Lord your God. Tani in the name of Rabbi Meir (Pesikta Darab Kahana 24:13): Israel shall return again, because He
is the Lord in the time of mercy, and if not – your God in the time of judgment, until nothing shall be served. Advocacy:
Category:
Because you have failed. They came to you from the pits until your troubles.

Verse 3

:All our sins are forgiven.
and judged And he took good. And he taught us the way of good. Another thing: A few good deeds that were in his hands, he took in his hand
them after them, and therefore David says, "From your face shall my judgments proceed forth; your eyes shall behold the upright" (Psalm 17:2).
And he received thanksgiving from us, as it is said, "It is good to give thanks to the Lord" (Psalm 102:2). : –Another thing: Good luck

Machine Translated by Google

And it was delivered to us. That we might offer before you, we would deliver them according to the words of your mouth (Yoma Po, 2:1)

Verse 4

Assyria will not save us. They said this to him: We will not seek help from man, neither from Assyria nor from Egypt.

On a horse we do not ride. This is the help of the Egyptians, who sent them horses, as it is said: Isaiah (Isaiah 31:16) "He does not ride on a swift horse, nor is he ridden on a swift one": and it is not said yet
:For the work of his hands. For they are his gods.
:In you alone is our hope, the one who comforts the fatherless.

Verse 5

Healed by their return. The prophet said: Thus said the Holy Spirit to me, After they say before me, I will heal them by their return and love them with the generosity of my spirit, even though they are not enemies to love, I will be generous to their love, as I have turned from my anger (Tanhuma, Akev 4)

Verse 6

Like the roots of the great trees of Lebanon : –And you. Throw down its roots and it will flourish. Lebanon

Verse 7

His children shall go. "He shall be a son and a daughter, and it shall be as it were a holy place, a fragrant aroma, like the fragrance of incense from the bush."

Verse 8

He will sit down and rest in his shadow. Those who were like the grave of Joseph, dwelling in the shadow of Lebanon, in whom Israel was like the sanctuary (Hosea 6:7), and now his descendants are gone from
him, they return to him, remembering him as Lebanon. "Like a horn of fire, the trumpets are blown because of the ancient wrath, because of the house of the sanctuary,": who were set on the altars as the Levites They say in a poem

Verse 9

Ephraim. He will say: "Why should I go any longer with the mourners?" And he will return from a foreign occupation. (1 Kings 29) I will answer him from his affliction-12:28: And I will strengthen :
him. I will see his affliction: I am like a
green cypress tree. I am he who is bowed down to be with his hand, like a green cypress tree bowed down to the earth, whose branches are held by a man, as if he were saying, "It shall be his commandment."
:From me your fruit is found. And it is I, from whom all your goodness comes.

Verse 10

Who is wise among you? Who is wise among you? Who is wise among you? Who will understand and give heed to all this and return to me?
And the wicked shall stumble in them. In their path, because they walked not in it. Thus shall Jonathan interpret.